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First the family. Capitalism has demoralized family life. Women, having to work in factories, are obliged to leave their homes. But there is some advantage in this state of affairs; earning her bread herself, has given to woman her social independence. She now is, or will be, a "social all" just as well as man.

The relations of the individual to the State will continue to develop further. Democracy has taken the place of monarchy, and the modern man does not admit that the State has any jurisdiction in private affairs, but that it must confine itself strictly to the administration of public matters. Mr. Fournière thinks that the time will come when public laws will be useless, because man will comply with what he has himself established, he being at the same time ruler and subject. This, as will be readily seen, is more than socialistic idealism; it is the anarchistic ideal of society.

Will the socialistic ideal ever become a reality? Mr. Fournière believes in it. The first thing, then, is to have mankind understand this ideal, to have a clear image of it in its mind, so that it may learn to live up to it.

A. SCHINZ.

Le Suicide. By EMILE DURCHEIM. Felix Alcan, Publisher, 1897.

This recent French work on suicide, though marred by provincialism and prejudice affords some views that are of real value.

The author is a professor of Sociology at a provincial University and has evidently seen very little literature of recent date on the subject, for his latest statistics are mostly those of 1870 to 1875 and are largely quoted from Morselli's "Suicide," published in 1882 in the International Scientific Series.

A more recent work, "Suicide and Insanity," by Dr. S. A. K. Strahan, published by Swan, Sonnenschein & Co., in 1894, in the same series with Gronlund's "Co-operative Commonwealth," the Social Science Series has statistics for 1880 and in some cases for 1890. Durchein shows prejudice in arguing that Catholicism is less favorable to insanity than Protestantism, founding his view on statistics of Catholic countries, though on his own figures suicides are only half as frequent in England as in Austria. Later figures give England 74 suicides per million inhabitants, and Austria 144.

The real fact, which none of these writers seem to have touched, is that suicide is most prevalent in rationalistic, intemperate countries.

The real advance of the French work on its predecessors is in the parallelism traced between suicide and alcoholism (distilled liquors). The Scandinavian temperance movement may diminish suicide in the near future.

A remedy is also presented, though it is only mentioned as a punishment.

It is taken from the New York Penal Code of 1881, which punishes attempted suicide with imprisonment not to exceed two years, or fine or both. Strahan and also Durchein show that suicide is no real sign of insanity.

H. L. EVERETT.

La Religion et les Sciences de la Nature, par F. BETTEX. Genève, 1898. pp. 296.

The author first discusses progress and actual evolution, then the relations between Christianity and science, and finally characterizes and points out the dangers of materialism. Religion is not knowledge, but life; and many of its postulates could be founded on science, to which, however, some are opposed. The physical is for the sake of the moral world. For the Christian there are three revelations: conscience, nature, Scripture. It is suggestive that 25,000 copies of this work have been sold.

Religions Philosophie auf Psychologischer und Geschichtlicher Grundlage, von AUGUST SABATIER. Freiburg, 1898. pp. 326.

Sabatier's religious philosophy rests upon psychological and historical grounds, and is here authoritatively translated into German. First the psychological origin and nature of religion are considered. Then follow religion and revelation, miracle and inspiration, the religious development of man. The second part discusses Christianity, beginning with Hebraism and the origin of the Gospels; then discusses the essence of Christianity and its historical forms. The third part treats of dogma, what it is, its historical life and development, the science of dogma and the critical theory of religious knowledge.

General Introduction to the Study of Holy Scripture, by CHARLES AUGUSTUS BRIGGS. Chas. Scribner's Sons, New York, 1899. pp. 688.

This is a very greatly enlarged tenth edition of the author's *Biblical Study*, 1888, which has been revised yearly for fifteen years in connection with text-book work and is now, on the twenty-fifth anniversary of the author's professorate, dedicated to the students and alumni of the Union Theological Seminary. The author's aim has been to take a very comprehensive and systematic, but somewhat superficial view of the very many special topics involved. Very much of it deals with what may be called externals, such as titles, names of authors, dates, etc., and those who look for much information on any of the special topics will be disappointed. Even such topics as the general teachings of Ritschl or Rothe, Vatke, Baur, or even just what the higher criticism holds, are treated so incidentally as to give almost no real information. We distinctly question the pedagogic method of such instruction, and think a true introduction should give far more prominence to the ideas of the different authors, and that, for instance, Paulsen, in his *Introduction to Philosophy*, solves this problem far better.

Die Gleichnisreden Jesu, von D. ADOLF JULICHER. Freiburg, 1899. pp. 643.

The author is one of the younger representatives of the new theology and it is this book upon which his reputation largely rests. The present volume is devoted to thirty-three parables, likenesses, and illustrations used by Jesus; and this affords the author an opportunity of not only displaying his very wide range of textual knowledge, but also of illustrating in the most effective way the leading tenets of liberal or higher criticism, which he represents.

The Evolution of Christianity, by RAMSDEN BALMFORTH. London, 1898. pp. 161.

The true view of the Scriptures and the forces that made it are first characterized from the inside. The beginnings of Christianity, which depend upon the question whether Jesus was divine or human, and the doctrine of the atonement follow. The organization and doctrine of the church, the mediæval reawakening and the definition of true religion are the other topics. The author's standpoint is distinctly liberal and ethical, and his creed is the Fatherhood of God and the Brotherhood of Man.

Ethics and Revelation, by HENRY S. NASH. The Macmillan Co., New York, 1899. pp. 277.

The writer discusses the relations between ethics and religion, the